THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—I. PETER, 4: 11.

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LETTER FROM PRESIDENT SNOW.

REVERED CHURCH LEADER INDITES AN EPISTLE FULL OF INTEREST AND ENCOURAGEMENT.

PRESIDENT LYMAN has received from President Lorenzo Snow, the following letter, which we are sure will prove highly interesting to our readers generally. It bears date of Salt Lake City, Utah, August 10, 1901:

DEAR BROTHER—Your letter containing trustee deed received; also letters written from different places in the Mission, which have been read with much interest by us all. Your request for fifty Elders for the British Mission is receiving attention, and the first instalment has already left for Liverpool. Brother Reynolds informs us that experienced Elders speaking the German language who are able to take a mission, are difficult to find, but he has been instructed to do what he can to furnish you with some as soon as possible.

Reports come from Elder John W. Taylor that the people in Canada are feeling very much encouraged. The crop prospects are remarkably good, better, in fact, than ever before. Besides the land purchase made up there by Brother Jesse Knight before your departure, we learned from Elder Taylor that he has closed a deal with the railroad company to erect a sugar factory between Magrath and Stirling within two years from date; that he has also secured an option for twelve years on all the available lands for settlement between those two points, and is arranging with some of our brethren to let them have one-half of said lands for range purposes. An artesian well is now being driven by the government in Stirling, and

another one is to be driven in Magrath; and inducements will no doubt be held out by the government to the railroad company to continue their line to Cardston, Leavitt, Mountain View and Caldwell; at least a couple of government officials who recently visited Brother Taylor at Magrath promised him that they would recommend that this be done. They also promised that they would recommend that what is known as the local option measure be extended to the district in which our settlements are located; this, if granted, will give our people the opportunity of making it impossible for saloons to exist among them. Brother Taylor had the misfortune to break one or two of his ribs, which accident confined him to his bed a few days, but he is now around again.

The Articles of Faith by Brother Talmage is now the property of the Church, Brother Talmage having freely turned over the work to us; we saw fit, however, to compensate him for it. The work of revising the Pearl of Great Price is about completed, and we look for a new edition in the near future. Brother Roberts, as you no doubt know, is carrying on the work of preparing the manuscript for the History of the Church, taking it up where President Cannon left it. We have accepted of suggestions of Brother Roberts to give side headings to the work, thereby greatly enhancing its value as a work of reference; also to allow the revelations as they appear from time to time to be printed in a little smaller type than the body of the book, which gives it a nicer and more striking appearance.

Brother John Henry Smith's visit to Old Mexico was quite successful, and his reception by President Diaz was of the most cordial character. While there he met a son of the late Apostle Thomas B. Marsh, who is secretary to the Masonic Lodge of the city of Mexico. He confessed his knowledge of the Gospel, and expressed himself very willing to do anything he could to assist us in our work. It may be interesting to you to know that he related the following incident to Brother John Henry: About a month before the death of Emma Smith, he said he called on her, and asked her frankly to tell him if the Prophet Joseph had more wives than one. In attempting to answer the question, he said she broke down and wept, and excused herself from answering directly, assigning as a reason therefor that her son Joseph was the leader of the Reorganized Church. Another incident he related was that, while attending a Masonic conference on a certain occasion in London, he met a gentleman named Hamilton, who, on learning who he was, told him that he was made a Mason by Joseph Smith, the Mormon Prophet; and, he added that no man could speak disrespectfully of him in his presence without his resenting it, for he regarded him as the greatest of all Masons, and the greatest man of the age.

We note from your correspondence that the spirit of indifference to the Gospel exists to a lamentable extent in some of the conferences which our Elders have labored in for many years, while satisfactory signs of fruitfulness are developing in other places. It appears to us that the Elders might consistently be withdrawn from localities traversed by them for years without awakening little or any interest in the message borne

by them, and that their energies and labors might profitably be directed to newer fields, or to places that have been allowed to rest sufficiently long for the same reason. Elders whose usefulness may be impaired through broken health should not be permitted to remain on their missions, especially at the risk of their lives; far better to release them to return home where they can do more good, and also receive proper care and attention. Elders too, laboring in foreign nations, who fail to acquire readily the language, should be transferred to fields where their own tongue is spoken, and their services be thus made more available for the general good. Brother Grant and companions are due at Yokohama on the 12th inst.

Your letters have called to mind some of my own thoughts and experiences on my arrival at Liverpool, in June, 1850, on my way to Italy, to which nation I had been called for the purpose of introducing the Gospel to its people. While in that city I had the pleasure of meeting Brother Erastus Snow and Franklin D. Richards, (Brother Orson Pratt having but shortly before returned home), all of whom have since passed on the other side of the vail. On that occasion, before proceeding to Italy, I visited Manchester, Macclesfield, Birmingham, Cheltenham, London, Southampton and South Conferences, the Presidents, officers and members of which received me most kindly and imparted to me also substantial assistance to help me on my mission. I may add that eight years previous to this I labored in the British Isles, and in the Conferences named I had the pleasure of meeting with many whom I had been the means of bringing into the Church; and I need not say to you that meeting again with these people was truly a joy that has always been delightful to contemplate. The Apostle John remarked in his day, "We know that we have passed from death unto life, because we love the brethren." This love begotten in the hearts of the missionary Elders of our Church for the peoples of the earth, comparative strangers to them, and in the hearts of the people for the Elders who bear to them the Gospel message, is in itself testimony sufficient to convince the honest heart that its source is divine, and that God is with us. This sacred and holy feeling, awakened within us by the Holy Ghost, has already distinguished us as a community from the rest of the human family; and this is the feeling that will yet revolutionize the whole world, and convince unbelieving man that God is not only the Father of us all, but that we are His friends and servants. I have joy even now in contemplating the days of my missionary labors. The feelings produced by these peculiar experiences have become part and parcel of my very being; and from the nature of things they must necessarily not only continue to remain so, but to expand and reach out until they shall find satisfaction in nothing short of the redemption and salvation of our Father's house. The Elders laboring in the vineyard should never lose sight of the fact that they are embassadors of heaven, bearers of good and glad tidings to peoples who know not the Lord, whose knowledge of Him cannot possibly extend beyond the story told of Him in holy writ. This kind of knowledge is not sufficient either to save or condemn, it being merely hearsay or knowledge born of tradition, incompetent even in the

councils and courts of man to establish guilt or innocence, much less to save from the power of the evil one who rules the world to-day. When the Prophet Joseph Smith sent out the first Elders to a foreign land, he foresaw the reception that would be accorded them, and he told them that while a comparative few would receive them as God's servants, the masses would reject them, and pay heedless regard to their message. This has been the lot of God's servants from the beginning of time, and we must be content with the results of faithful labors, even if but few through us are brought to a knowledge of the truth. The Elders should not be discouraged. They should constantly bear in mind that none cometh to the Son except the Father draweth them; and that therefore, if people cannot receive the Spirit of the Father, they cannot receive the doctrines of His Son, and as a consequence cannot be made partakers with us of the heavenly word. I do hope and pray that no Elder laboring under your presidency will so far forget himself as to fall a prey to the allurements of the world. There is but one safe way to steer clear of them, and that is to shun evil, yea, even the very appearance of evil. Temptation in some form or other will be presented to them. This is the business of the enemy of our salvation; but it is the business of the Elders of Israel to rise above temptation, and in order to do this successfully they must keep themselves unspotted from the world. And I desire to say to them through you, that inasmuch as they cultivate and cherish the spirit of their mission, and realize the importance of their high calling in Christ Jesus, and live in the spirit of the same, they will be able to stand as guides and saviors to the people, reflecting to them the light of heaven, and be unlike other men; but if they trespass on the ground of the enemy and partake of the spirit of the world, they will be shorn of their strength and become like other men, fit only to return home to sup the sorrow of the fallen, and to cause the hearts of their loved ones to mourn because of their condition. Having said so much in this line of thought, I close by saying to you and the faithful men laboring under your direction, that inasmuch as they shall continually seek unto the Lord in humility, having an eye single to His honor and glory, and desiring in their hearts the salvation of the souls of men, and doing all they can to bring about their salvation, they shall have joy beyond expression in their labors in the flesh, and shall at last be made partakers with the Father and the Son of things too great and glorious for mortality to conceive or contemplate. That God may bless you all, and continually give unto you grace and strength according to your day, and make you efficient in His hands in the doing of His righteous will, is our sincere desire and fervent prayer.

With love to yourself and Sister Lyman, and the brethren generally,

I am, your brother and fellow servant,

LORENZO SNOW.

LIFE is a building. It rises slowly, day by day. Every new lesson we learn lays a block in the edifice which is rising silently within us. Every experience, every influence that impresses us, every book we read, every conversation we hear, every act, adds something to the invisible structure.

KING NEBUCHADNEZZAR'S DREAM.

[*Continued from page 582.*]

The great image which Nebuchadnezzar had seen in a dream, having a golden head, had also "his breast and his arms of silver;" and Daniel, in his interpretation of it, said, "*After thee shall arise another kingdom inferior to thee.*" This had reference to the Medo-Persian empire, which succeeded the Chaldean in its supremacy. Though inferior in power, wealth and grandeur to Babylon, even as silver is inferior to gold, it nevertheless conquered and bore the sway, and took its place as chief among the nations. The two arms denoted the Medes on the one hand, and the Persians on the other, the breast signifying their combination and amalgamation. Or, if we view the kings as representatives of their dominions (as Nebuchadnezzar was of his empire, as the "head of gold"), the two arms of the image will denote the kings of Media and Persia, Darius and Cambyses (who were relatives of each other); and the breast signifying their union in Cyrus, who was then the military representative and ultimately became the regal successor of both.

Darius, king of Media, and Cambyses, king of Persia, combined to make war against "Belshazzar, the King of the Chaldeans." They therefore dispatched their respective armies to besiege Babylon, placing their united forces under the command and generalship of Cyrus, who was the son of Cambyses and the nephew of Darius, and afterwards became king of both dominions, thus forming the Medo-Persian empire. The entire force under the command of Cyrus amounted to 722,000 warriors, consisting of 600,000 foot, 120,000 horse, and 2,000 chariots. So impregnable were the walls and fortifications of the city, that there was no hope of succeeding in assault by battery. Cyrus therefore determined upon entering the city by stratagem; and, to accomplish this, he availed himself of the advantage of a vast lake, then dry, on the outside of the city, which had been excavated in the days of Nebuchadnezzar for the purpose of carrying off the water of the river (by means of a canal) while constructing under its bed the tunnel which connected the two palaces situated upon its opposite banks. Cyrus had deep trenches dug in order to divert the course of the river towards this dry lake; and when the work was completed, the water was turned off, through the trenches, into the lake, and the whole army marched along through the thus emptied channel of the Euphrates into the city. This was effected at night, at the time of a great annual festival, when the citizens were engaged in feasting and revelry. So effectually was the entrance made by this stratagem, that the inhabitants of the outskirts of that part of the city were made prisoners before alarm could be given or the news of the invasion and the investment be communicated to headquarters. Cyrus and his troops, thus far successful, hurried on towards the center of the city, to the king's palace, where they found Belshazzar and his court, with "a thousand of his lords," and a great company of attendants, etc., assembled at a banquet. Such was the hilarity and general confusion that prevailed among the palace guards that the gates were unprotected, and Cyrus with his army gained an easy entrance into the royal enclosure.

While Belshazzar was feasting and drinking with his lords, princes, wives and concubines, in the banquet hall, surrounded by all the luxury and splendor that his court could afford, and impiously drinking wine to the honor of idol gods out of the sacred vessels of gold and silver which Nebuchadnezzar had taken from the Temple of the Lord at Jerusalem, there appeared upon the wall, before the affrighted vision of the king, the figure of a man's hand, writing in mystic characters the doom of Babylon: "*Mene, mene, tekel, upharsin.*" So unexpected and mysterious was this occurrence, that "suddenly the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In his fear, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," and asked of them the interpretation of the mysterious writing, promising that whosoever would reveal the secret to him should "be clothed with scarlet, and have a chain of gold about his neck," and "be the third ruler in the kingdom." These so-called "wise men," however, "could not read the writing, nor make known to the king the interpretation thereof." But the queen informed him that there was a young man, named Daniel, in whom was "the spirit of the holy gods," who was competent to "shew the interpretation." Daniel, therefore, was at once ushered into the royal presence, and, by the gift and power of God, gave the following interpretation to the king: "*Mene:* God hath numbered thy kingdom, and finished it. *Tekel:* Thou art weighed in the balances, and art found wanting. *Peres:* Thy kingdom is divided, and given to the Medes and Persians."

The literal meaning of the word "mene" is simply *numbered*, its repetition making it more emphatic; its prophetic import, however, according to Daniel, was, in reference to Belshazzar, that the hours of his reign, as king of the Chaldeans, were numbered up—that his kingship was ended—his kingdom finished. The literal meaning of "tekel" is simply *weighed*; but its prophetic import, in reference to Belshazzar, was, that he, as monarch of Babylon, was "weighed in the balances, and found wanting." The signification of "peres," literally considered, is simply *divided*; "upharsin" being another form of the same word, implying plurality, with the conjunction "and" (represented by *u*) also prefixed. The prophetic import of the word, to Belshazzar, was, that his Chaldean empire was about to be rent from him—his kingdom "divided and given to the Medes and Persians." Thus the startling Hebrew words, "Mene, mene, tekel, upharsin," (or, *Numbered, numbered, weighed and divided,*) had their fulfilment that very night in which the mysterious "fingers of a man's hand" wrote them upon the wall of the king's "banquet-house." The days of his reign were numbered; he was weighed in the balances, and found wanting; his kingdom was taken from him and divided between the Medes and Persians. "In that night," says the sacred historian, "was Belshazzar, the king of the Chaldeans, slain." Thus ended the Babylonian dominion, for "Darius the Median took the Kingdom," adding it to his own, and made Babylon the seat of his government, Persia forming part of the new empire, to the throne of which Cyrus subsequently succeeded.

During the reign of Darius, the kingdom was divided into 120 provinces,

over each of which a princely governor was placed. Over these princes, or governors, the king placed "three presidents, of whom Daniel was first," or chief. Thus "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." (Daniel vi: 1-3.) At the death of his father Cambyses, Cyrus became king of Persia; and at that of his uncle Darius, he became monarch of the whole Eastern territory, which then took the name of the Persian empire. Hence, during his reign, the royal proclamation to rebuild Jerusalem was worded as follows: "Thus saith Cyrus, the king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem." (Ezra i: 2.) After a succession of kings, the Persian monarchy, which lasted about 200 years, was subverted by another power referred to in the dream of Nebuchadnezzar.

The great image, whose head was of gold, and his breast and arms of silver, had also "his belly and his thighs of brass." This was singificative of what Daniel, in his interpretation of the dream, called "*another third kingdom of brass, which shall bear rule over all the earth.*" The "third kingdom" alluded to was the Macedonian, or Grecian, whose king was Alexander the Great. As brass is an inferior metal to silver, so was this kingdom in wealth and grandeur, far inferior to the Persian, although it ultimately conquered it and took its place as the ruling or dominant nation of the earth. The Greeks were often designated the "brass-clothed." or "brazen coated Greeks," owing to their coats of armor being uniformly made of brass, by which they were distinguished in the military world.

At the time of Alexander's wars with Persia, Darius Codomanus occupied the throne. Three battles were fought, in all of which Alexander proved victorious. The first was "the battle of the Granicus," which was fought near the town of Zelea, on the bank of the Granicus, a small Phyrgian river running from Mount Ida into the Propontis, westward of Cyricus. That river separated the two antagonist armies; but Alexander, nothing daunted, crossed the stream and climbed the opposite bank where the Persians were stationed, which was steep and rugged, followed by his troops, and commenced the mortal strife. The Persian forces, commanded by Memnon, consisted of 100,000 foot and 10,000 horse; while Alexander's, commanded by himself, consisted of only 30,000 foot and 5,000 horse. The Macedonian hero, however, gained the victory, with a loss of only about 115 men. The loss on the Persian side was immense, 2,000 surrendering and the rest taking to flight.

The next was "the battle of Issus," which was fought on the banks of the Pinarus, in a plain near the city of Issus. The Persian army consisted of 600,000 men, commanded by Darius himself, who was accompanied by his entire household, his officers of state, with their households, and also a large retinue of attendants, everything in connection with the cavalcade being arranged on a most gorgeous scale. Alexander, however, unabashed by the pomp and dazzling splendor of the scene before him, again gained the victory over the Persians; and Darius, on beholding 100,000 of his men killed, timidly took to flight, followed by his discomfited hosts.

[TO BE CONTINUED].

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 12, 1901.

EDITORIAL.

THE ATTACK ON PRESIDENT MCKINLEY.—On Friday, the 6th inst., while viewing the Pan-American Exposition at Buffalo, William McKinley, President of the United States, was the victim of an attempted assassination, his assailant being Leon Czolgosz, (pronounced Colgosh), who claims to be a native of Detroit, Michigan, twenty-nine years of age, and the son of Russian-Polish parents, who emigrated to America forty-two years ago. According to the dispatches, President McKinley had gone to the Temple of Music about four o'clock in the afternoon, and was in the act of receiving, when the dastardly deed was committed. Two bullets were fired, one of which struck him in the upper portion of the breast bone, glancing off and not penetrating, and the other entering the abdomen five inches below the left nipple, and one-and-a-half-inches to the left of the median line, penetrating the stomach and finding lodgment in the muscles of the back. Fortunately the intestines were not injured, and to this more than anything else, is due the reassuring statement that President McKinley will recover.

The spirit of anarchy rampant in the land at the present time, is a condition very much to be deplored. It savors of degeneracy in its most malignant form, and unless checked, may lead to dire consequences. When men will conspire to take the lives of their fellows, to wreak vengeance on those deemed guilty of wrongs purely imaginary, and have as their especial prey those who stand at the head of nations, civilization is surely drifting the wrong way. There is no questioning the fact, that with such the mental faculties have become impaired and perverted, and they have come to look upon the leading men of nations as being enemies to society, when the fact is that there are none worse than they themselves. Anarchy should have no place in the annals of civilization. Such deeds as that perpetrated on the person of President McKinley cannot be too strongly denounced, and in our opinion it is high time effective steps were taken to make impossible their recurrence. To-day, men take their lives in their own hands when they offer themselves as candidates for positions of national trust and responsibility; for the state of society is such, that they know not when they may be pounced upon from ambush and called, then and there, to submit themselves to the assassin's ruthless, unmitigated attacks. The fact that President McKinley allowed himself to go about unguarded, despite the threatening rumors of a probable attempt upon

his life, demonstrates his loyalty to his country and his confidence in the people who inhabit it. His remark for the safety of the man who attacked him, when he was seized by an indignant body of citizens after making the attack, stamps him as a noble character and a man possessing the divine attribute of forgiveness and charity. Political bias aside, President McKinley is loved, honored and respected by not only his countrymen, but by all who know anything of him, and already their prayers have ascended to the Father's throne, importuning Him to spare his life, that he may yet live to be a pillar of strength to the land over whose councils the votes of the people have twice called him to preside.

THE COMING CONFERENCES.—The Conference season is upon us. Ere this issue of the STAR reaches the bulk of its numerous readers, the Elders and Saints of the Grimsby district will have assembled together to review the work of the past six months and, through the teachings usually imparted on such occasions, to become strengthened in their determinations to serve the Lord with renewed diligence. That these are times of rejoicing among the Latter-day Saints, is patent to all who know anything of them; for it is a characteristic of the people that they delight in being instructed, and in feasting their souls as often as possible, upon the beauties of the Gospel, and the joy and consolation it affords to those who will live according to its requirements. President Lyman expects to visit every Conference. He is here as an Apostle of the Lord to strengthen and encourage "the body of Christ," and to endeavor through his inspirational teachings to lead the people nearer their Heavenly Father. His successful tour of the Continental Conferences leads us to expect like results from his travels in Great Britain; and we are sure from the expressions heard on every hand, that he will find royal hospitality and a warm welcome wherever his duties may call him. All hail the Conferences! May they be productive of grand and glorious results!

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

OWING to unusual pressure on our space this week, several interesting items of correspondence were unavoidably crowded out. These will be presented to our readers in our next issue.

PRESIDENTS of Conferences would oblige by sending us announcements of Conference Meetings in due time for seasonable notice in our columns. In order to render them effective, they should be published at least one week before the meetings are scheduled to take place.

WE call special attention to President Snow's letter in another part of this issue. His reflections on his early ministerial career in this country, and his testimony concerning the work in which we are engaged, are worthy the thoughtful consideration of all who value their soul's salvation.

RELEASES.—Elders Samuel H. Webster and George W. Watkins of the Newcastle and Welsh Conferences respectively, have been honorably released to return home on the steamship *New England*, sailing from Liverpool September 26th.

DEPARTURES.—The steamship *Commonwealth*, sailing from this port today, had as passengers the following Elders, honorably released to return to their homes in Zion: Arnold H. Schulthess, late President of the German Mission, George J. Cannon, Charlton P. Ferrin, Richard T. Haag, Wilford Tuttle, Thomas A. Frederickson, Granville Barlow, John Christensen and Niels Gyllenskog.

CONFERENCE NOTICE.—The Sheffield Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Albert Hall, Barnsley, on Sunday, September 22, 1901, meetings commencing at 10:30 a.m, and 2 and 6 p.m. On Saturday evening, September 21st, a sociable will be given at the same place, to which, and the meetings on Sunday, the Saints, their friends, and the public generally are most cordially invited.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT WILLIAM HORSLEY of the Bristol Conference reports seven baptisms in that district for the month of August, and adds: "All is well in this Conference. The brethren are doing all they can to spread the glad news."

WRITING from Copenhagen, Denmark, under date of September 7, 1901, President Anthon L. Skanchy of the Scandinavian Mission says:

"I have received good news from the Elders in this Mission, stating that our visits in the conferences have had a good effect among the people in general. The Elders have returned to their respective branches and fields of labor, and are now hard at work again."

Accompanying above, President Skanchy sends an interesting letter complimentary of the life and labors of our deceased brother, Elder Christian W. Christopherson, an account of whose death appeared in our last issue.

PRESIDENT GEORGE Q. MORRIS of the London Conference writes:

"I am pleased to report conditions throughout the Conference good. Saints and missionaries are feeling well. Am glad to note nine more baptisms for this month (August), with prospects very favorable for more next month. The opposition continues and is coming in upon us from all sides. During the past month the press all over the Conference has been paying attention to us, and the organized "Christian" association of preachers are holding regular anti-"Mormon" meetings on some of the street corners. Jarman literature is being very industriously distributed in the park, on the streets and at all hall meetings as the people come out. We are being well advertised by our enemies for our October Conference

in one month from now. We shall also take up advertising and do our utmost to have the people turn out to our meeting and concert. We are arranging a good concert for Saturday night, October 5th, which we hope will be very creditable and profitable.

ELDER HUGH J. CANNON, successor to Elder Schulthess as President of the German Mission, writes to President Lyman as follows:

"The impetus given to the work through your visit makes it almost imperative that we have more men. So many inquiries have been made since the Conferences here, by strangers in outlying districts, that every Conference President in the Mission, without an exception, has appealed to us in the most urgent terms for additional help. New fields are being opened up and it is really impossible, unless we get new men, to maintain the old fields."

In a later letter, dated Winterthur, September 5, 1901, President Cannon says:

"Have just received word from Berlin that Elder Mathis, who has been laboring in Hungary, was put in prison for a few days, and then taken from the prison to the train without being allowed to go to his room, and warned not to get off the train until he was out of that country. President Schulthess and I talked the matter over, and we thought it would be a good plan for me to get letters of introduction to our American Consul through my brother Frank, and take a trip out there and see what can be done."

WRITING from East Dereham, Elder Dilbert H. Allred says:

"In traveling through this part of the Lord's vineyard, I find many traces of the good work done by Elders Orson Pratt, Bowthorpe and others forty-five years ago. I have found Saints isolated from the Church for a great many years, who are still faithful, and have visited almost all of them in the Norwich Conference. They are not, as our enemies say, among the lower classes, but on the contrary are industrious, intelligent, law-abiding, God-fearing people.

"In conversation with a business man, I asked him why he trusted the Elders from Utah, who were entire strangers to him. He said it was because he knew our people. This caused me to think, 'By their fruits ye shall know them.'

"We have eight Elders and one lady missionary in this Conference. Taking everything into consideration—the bright smile of proud approval on the face of our worthy President, Elder Joseph Lindsay, included—I would say the Norwich Conference is in good condition, and the Elders and Saints all feel well in the Gospel."

PRESIDENT WILLIAM A. CORNABY of the Leeds Conference writes:

"We had such a spiritual feast and such encouragement on Saturday, September 7th, that I concluded that in sending in a report thereof you also would feel encouraged.

"At four o'clock we held a baptism, and had the satisfaction of seeing

twenty of our investigators enter the waters. After short services at the baths, we adjourned to the Temperance Hall, and had a rich outpouring of the Holy Spirit at the confirmation and testimony meeting. There were a great many strangers present, and all were forcibly impressed with the day's work. Such testimonies as were borne by the Elders and Saints will ever be remembered. At the close of the meeting our regular Priesthood meeting was held, and all present expressed satisfaction and pleasure at the success we had achieved through the blessings of our Heavenly Father.

"During the past six weeks three of our able Elders have been released to return home, and we have just received word that one of our local Presidents will emigrate soon, so we are very much in need of a few Elders to take their places. Every other Sunday two of the Elders released have presided over the branches where they have been laboring, and we are needing others to fill the vacancies. A lady missionary or an Elder and wife would certainly aid very much in the work, should you ever be able to spare such."

WRITING to President Lyman from Frankfort-on-the-Main, under date of August 23, 1901, President Arnold H. Schulthess of the German Mission, has this to say:

"Brother Hugh J. Cannon and I have visited Stettin, Dresden, Leipzig and Frankfort-on-the-Main since you left us, and before I leave him he will have visited all the Conference headquarters and a number of the branches, and made the acquaintance of all conference Presidents and of many Elders. Brother Cannon is taking hold of the work splendidly, and seems to feel quite at home again in Germany. I feel that he is just the man for the position, and that the work in this mission will be in good hands. We shall be together until about September 5th or 6th. The further we travel the more we find out that your visit in Germany has done an inestimable amount of good. So many friends have been found since conference, that the brethren can not respond to all the invitations of those who desire to see Elders and hear more about the Gospel. Our Conference Presidents, without exception, write to us very urgently to send them more men. I believe you left us with the idea that we have a good supply of Elders in this Mission. We are truly thankful for every one, but we feel that we have not near enough to carry on the work. All you do for us in that line will be much appreciated.

"We think of you and Sister Lyman daily, and shall never forget your visit in Germany. I wish I could be with you often to partake of your influence and listen to your teachings.

"All is well with us in Germany. We find Elders and Saints feeling well, with very few exceptions. Brother Hacking is about the same. God bless you, dear President; I rejoice to know that I shall soon see you again."

In a postscript President Schulthess encouragingly adds:

"We write our names in full now; and we wash our heads every morning and feel fine."

DISTRICT MEETINGS.

LAST Sunday a very successful district meeting was held at Northampton in the Birmingham Conference, the report of which, however, failed to reach us in time for publication. President Lyman was present, and found conditions quite favorable, and prospects for future work very good indeed.

ELDER D. CARLOS KIMBALL sends us the following report of a District Meeting in Rawtenstall:

"We held a most successful District Meeting in Rawtenstall on Sunday, September 8th, our hall being filled at both sessions, and many strangers being present. The Spirit of God was with us, and both Saints and Elders felt it to be a time of rejoicing. Much good instruction was given by President William J. Facer and Elders Alex. Buchanan and Amos H. Turner.

"In the afternoon a Sunday School hymn was rendered by Seth, Jeffery and John Harper, and in the evening by Annie and Rose Rowell, our little Sunday School workers. We found bill-posting a good means of advertising our meetings, although most of the success of the occasion was due to the earnest and enthusiastic efforts of the Saints and our many friends in Rawtenstall. We are well and feel to press on in the good work."

PRESIDENT FREDERICK A. MITCHELL of the Newcastle Conference reports the following:

"On the 1st inst., we held the District Meetings, previously announced, in the large room of the Temperance Hall, at Middlesbrough, President Frederick A. Mitchell presiding. There were present most of the Elders laboring in this Conference, and many Saints and friends of Middlesbrough and the neighboring districts; also a number of strangers and inquirers after truth. The afternoon and evening meetings were well attended, the latter seeing 140 to 150 persons present. All the Elders had the privilege of speaking, as well as local Elder John Black of Hebburn, each testifying in a forcible manner to the truth of the Latter-day work, referring to some of the principles of the Gospel, and making special reference to the mission of the Prophet Joseph Smith. The Elders spoke with power and by the demonstration of the Holy Spirit; and the Saints rejoiced in the manifestation of God's power unto us; and many of the strangers were deeply impressed with what they heard. On Monday evening, the 2nd inst., a Priesthood meeting was held, with a full attendance of Elders and a number of the local priesthood. All expressed a desire to press forward in the good work entrusted to them. Timely counsel and instruction was given by President Mitchell, who exhorted all to be diligent in their various duties. At the meeting Priest Christopher L. Wilson was proposed and unanimously sustained as local secretary of the district of Middlesbrough."

IT is the peculiar faculty of fools to discern the faults of others, at the same time they forget their own.—CICERO.

THE TRONDHJEM CONFERENCE.

Elder Ambrey Nowell sends us the following from Norway:

"The Trondhjem Conference was held in the I. O. G. T. Hall, Trondhjem, Norway, beginning August 25th, among those present being President Francis M. Lyman of the European Mission, and President Anthon L. Skanchy of the Scandinavian Mission.

"The morning meeting was well attended, and the time was occupied principally by President Lyman, who, with Elder Ras Rasmussen as interpreter, presented in a very able manner the plan of salvation as revealed to the Prophet Joseph Smith.

"President Skanchy spoke for a short time, relating in a very interesting manner the story of his childhood days in Trondhjem, and his early labors as a preacher of righteousness in the northern section of Norway. He bore a very powerful testimony, and was followed by President Lyman, who again addressed the congregation, speaking on the restoration of the priesthood.

"The evening meeting was held in the Workingmen's Hall, one of Trondhjem's finest buildings. The hall was packed to overflowing, and many stood through the service, listening intently to a discourse by President Lyman on Authority. President Skanchy also spoke.

"During the meetings the Spirit of the Lord was felt in rich abundance, and the excellent singing by the choir, under the leadership of Elder Charles J. Olsen, was a feature highly spoken of by those who were in attendance.

"The Trondhjem Conference is progressing nicely. The Elders are united and interested and the future is indeed promising. Reports show that thirty-two persons have been baptized during the past year, an increase of thirty over the report of two years ago. All the Elders are well, happy and busy."

"MORMONS" IN CANADA.

Mr. James A. Smart, deputy minister of the interior of Canada, who recently made a western tour of the Dominion, visited during this trip southern Alberta, and was much interested in the large irrigation works and the Latter-day Saint settlement at Cardston. During his stay in Winnipeg, he was interviewed by a *News Bulletin* representative, and he spoke freely about the resources and the prospects of Canada. In the course of the interview he was very complimentary of "Mormon" enterprise. The following is from the *News Bulletin* of August 14:

"The Mormon settlement at and about Cardston the minister regarded as one of the most prosperous settlements in the northwest territories. The land settled by these people was a few years ago considered practically unproductive, but is to-day, in response to their intelligent industry, producing as large a yield as any section in the territories. Cardston has about 1,100 inhabitants, and is a thriving little place with due municipal organization and elected officials. Though it is seventeen miles from a

railroad, it has all the appearance of an up-to-date town. The Mormon settlers, Mr. Smart said, are largely misunderstood. No more law-abiding people can be desired as citizens. While it is true that they believe in plurality of wives, they recognize and obey the law of Canada, and, as are their co-religionists in Utah and other parts of the states, are strict monogamists. Mr. Smart found them a most hospitable and friendly people, to travel among whom was certainly a very great pleasure. While in that neighborhood Mr. Smart met Messrs. John W. Taylor and Jesse Knight, who are both regarded as very prominent members of the Mormon Church. The latter has recently come into a large sum of money through fortunate mining investments in Montana, [Utah], and he is expending this in the development of the country around Cardston. In stock, schools and other ways he has disposed of $500,000, and has brought in nearly 5,000 people from the states. These he will require to produce beetroots on one-tenth of their holdings. Next year he purposes expending another $500,000 in establishing a beetroot sugar factory, which will probably be one of the largest in America. Mr. Knight is perhaps the most enterprising man ever interested in the territories, and his influence will be largely felt in the country's development. Beets grown in the territories are proved to have from two to three per cent. more saccharine matter than those grown in Utah, and this fact has encouraged Mr. Knight in establishing a new town in the center of the district he has purchased. Without being unduly sanguine, Mr. Smart thinks that the settlement there forming will be, in the course of a few years, one that will more than justify Mr. Knight's present hopes, and will be an enduring monument to his enterprise long after he has joined the great majority. The profits from the cultivation of sugar beets are proved to be from $50 to $100 an acre. Without doubt, when these profits are better understood by farmers, the industry will be much more widely followed."—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

ORANGEVILLE, Emery county, was blessed with a good rain storm on the 18th ult.

WINDOM THOMAS was killed on the 24th ult., by a cave-in in Scofield coal mine No. 1.

A GUN accident in Beaver on the 20th ult., resulted in James Hamilton having his right hand blown off.

PROFESSOR WILLIAM APMADOC of Chicago, gave one of his celebrated song recitals in Salt Lake on the 23rd ult.

EXTENSIVE preparations are being made for the Utah State Fair, to be held in Salt Lake City, October 1st to 5th inclusive.

JOHN PIPE, the eleven-year-old son of Mr. and Mrs. A. E. Pipe of Salt Lake City, was drowned in the Jordan river on the 23rd ult.

PRESIDENT MCKINLEY has issued a proclamation establishing and defining the boundary lines of the New Payson Forest Reserve in Utah.

ELDER HENRY N. PUGMIRE died at his home in St. Charles, Idaho, the 15th ult., of typhoid fever. Elder Pugmire had returned from the mission field but two weeks before.

A FATAL shooting occurred at Park city on the 25th ult., Frank James killing Frank Fitzgerald in an altercation in the former's livery stable. James is said to have acted in self-defense.

WHILE hunting in the mountains near Morgan, Utah, on the 25th ult., William Robison was accidentally shot and so dangerously wounded in the abdomen, that his life is despaired of.

WHEAT is being shipped into Sanpete county, once known as "the granary of Utah."

The drouth of the past few seasons, coupled with the recent grasshopper plague, is said to be the cause of it.

ANGUS J. CANNON, son of the late President George Q. Cannon, has been chosen Bishop of the Parley's Park Ward in Summit county. Edward W. Tree and Freeman Pace are his counselors.

BISHOP FRANKLIN SCOTT of Colonia Oaxaca, Mexico, was killed by lightning August 7, 1901. Deceased was one of the first "Mormon" colonists in Old Mexico, and a man of industry and integrity.

ONE of Utah's pioneer residents, in the person of Mrs. Helen Wilson of Payson, passed away at her home there August 25, 1901, of heart failure and general debility. She crossed the Plains in 1850.

MAYOR JAMES LOW, a pioneer of Southern Utah, died at his home in Beaver, August 20, 1901. Deceased was a native of Stirling, Scotland, where he joined the Church in 1842, emigrating to Utah in 1851.

THE body of John McCarthy, formerly a resident of Utah, but more recently fish and game commissioner of Arizona, was found in the Mongolian mountains near Flagstaff, August 21st, by a searching party. He had been literally torn to pieces by a bear, presumably, that he had tried to kill.

TWO pioneer residents of Moroni, Sanpete county, Utah, in the persons of Sisters Susannah Blackburn and Elizabeth Dye, passed to the great beyond on the 16th and 17th ults. respectively. Both were members of the Ashton-under-Lyne branch of the Manchester Conference, England, in the year 1850, and went to Utah in 1855.

DIED.

RAWLE.—At Morgan City, Utah, August 10, 1901, Patriarch Richard Rawle, at the ripe age of 87 years. He was born at Kentisbury, Devonshire, England, where he embraced the Gospel, emigrating to Utah in 1873.

HALL.—In Salt Lake City, August 14, 1901, of general debility, Selina DeGray Hall, aged 68 years and 14 days.

CUMMINGS.—At Westwick, Borobridge, England, August 17, 1901, Hannah, widow of John Cummings; aged 68 years.

SQUANCE.—At Harrogate, England, September 4, 1901, Robert Squance, aged 61 years. Deceased was for some time President of the Harrogate branch of the Church of Jesus Christ of Latter-day Saints, and died having a strong testimony of the Gospel. He leaves a widow, who has the sincere sympathy of all her brethren and sisters in the Leeds Conference.

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